

Building Networks of Kumi Learners in Europe

Working across geographic and cultural boundaries on issues of Islamophobia and migration

A Handbook for Practitioners



Developed by Teams from Berlin, Hamburg, London and Utrecht – here meeting in Utrecht in September 2012

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INTRODUCTION

WHY THIS HANDBOOK?

This handbook is intended to serve as a reference for the learners who participated in a project to build a network of Kumi facilitators in Europe. It can also be used as a guide for other conflict practitioners to identify ways to bring partners together to form new networks around areas of conflict practice.

It contains an overview of the Kumi method, the story of its development in the context of the Israeli Palestinian conflict, its main characteristics, and how it came to Europe.

It provides a guide to some of the approaches used in this project, aimed at disseminating Kumi in Europe and building a network of its users focusing on tackling the issues of Islamophobia, integration and community cohesion.

The project has been implemented by four organisations: two from Germany (Transform: Centre for Conflict Analysis, Political Development and World Society Research www.transform-centre.org and Schura: Rat der Islamischen Gemeinschaften in Hamburg <http://www.schurahamburg.de>), one from the United Kingdom (Institute of Cultural Affairs: United Kingdom <http://www.ica-uk.org.uk>) and one from the Netherlands (Stichting Critical Mass <http://criticalmass.nu>). A fifth organisation, Institut für konstruktive Konfliktaustragung und Mediation (IKM) <http://www.ikm-hamburg.de>, although not a formal partner, has been cooperating very closely in all activities of the project, which was funded by the European Commission's Lifelong Learning Programme, Grundtvig Learning Partnerships.

All the partner organisations shared a substantive concern with the issues of Islamophobia, racism, integration of migrants and how to build a shared society in Europe. One of the core activities of the project was the exchange of mobilities across national boundaries. These are basically trips by learners from one European participating country another. These learners, all recruited by the partner organisations, have all received training and background information on the Kumi method and how it can be harnessed to serve the objectives of the learners in the context of combating prejudice in Europe.

PROJECT BACKGROUND

The partnership intended to build skills and enhance understanding related to intercultural work in Europe addressing the issues of Muslim integration and Islamophobia. Central to this partnership is the sharing of learning related to the use of the Kumi method between the different partner organisations. Meetings were organized which brought together organisers and learners from Germany, the Netherlands and Britain to share knowledge and experience related specifically to projects implementing the Kumi method and to intercultural work more broadly. These

projects were conducted with the aim of countering social exclusion and discrimination, in line with the European Union's commitment to the values of tolerance, solidarity and respect between peoples.

The Kumi method, a new facilitation method developed between 2006-2010 in a partnership involving a diverse group of civil society organisations from Europe, America and the Middle East, is designed to enable dialogue and participatory action planning aimed at social transformation in situations of conflict. In a process which extends from pre-workshop preparation to post-workshop follow up, participants are led through a series of steps that start with analysis and move through conflict engagement, to participatory planning. Following an initial development stage, the method was put into practice in 2009-2010 in a series of workshops involving Israeli, Palestinian and European civil society organisations, as part of the EU's Partnership for Peace programme.

During these past years, having seen some of the possibilities for new forms of participatory work enabled by the method, many of those involved were impressed by the potential value of putting the method to use in the European context. They strongly believed that the Kumi method could contribute to efforts both on the local and European level to counter the rise of Islamophobia and the disaffection/alienation from the political process seen in much of the Muslim population, working towards participatory solutions informed by the values of inclusion and mutual respect.

With this in mind, in August 2010 a workshop was held in Berlin, organised by the Berlin-based NGO Transform, addressing the issue of Muslim integration and the challenges in building shared societies in Europe. Participants at the workshop came from throughout Europe and included a diverse group of professionals and active citizens working in the various fields of conflict mediation, community development and intercultural dialogue/learning. The goal of the workshop was to create a common vision which would serve as the basis for conducting projects addressing the issue of Islamic/Muslim integration in an inclusive and participatory manner. During the workshop participants were introduced to the Kumi method, which was used as the basis for conducting the workshop.

Since the workshop a number of organisations present at the workshop have begun to implement the action plan. The Dutch organisation Critical Mass has since received funding from Oxfam/Novib enabling the core team to become trained as facilitators in the Kumi method, formulate a national vision-strategy and to conduct a series of workshops in the Netherlands addressing the issue of Muslim integration. ICA: UK, an organisation which for the past 40 years has been developing forms of participatory planning to assist and encourage community development, and was a partner in the development of the Kumi method, is looking for ways to incorporate Kumi into its work within the UK. Meanwhile, the Hamburg based organisation SCHURA and the Berlin based organisation Transform are developing similar projects in Germany.

Participants at the August workshop were in agreement that one of the key factors for success of future intercultural projects is to ensure inclusivity at every level. Such an approach would be able to avoid some of the pitfalls of many initiatives which all too often fail to address underlying inequalities, and have not succeeded in increasing the level of active citizenship and the influence on local politics. Often community development and intercultural dialogue programmes are designed, organised and implemented by members of the native population and are targeted at minority groups, while failing or neglecting to give a role to those target groups in the planning and implementation of such projects. We think that it is important that the various tools used in the practices of conflict mediation/transformation and community development become more available and accessible to minority and migrant populations. We as organisations likewise believe it to be centrally important that we embody the values which we want to spread.

Here we can also learn from the challenges faced in using Kumi in Israel and the Occupied Palestinian Territory. The awareness of the lack of representation of minority/target groups in the organising of previous dialogue projects conducted in the context of the Israeli-Palestinian conflict has been a central driving force behind the development of the Kumi method. One of the goals in the process of developing the method was to include marginalized groups, or those who had previously been at the receiving end of similar efforts. Thus the method was created through a partnership involving both European and American, as well as Israeli and Palestinian activists and organisations. Importantly, members of the local populations were trained as facilitators and took part in the planning and facilitation of the workshops which followed. This we take as a particularly useful example for conducting our own projects in Europe.

HOW TO USE THIS HANDBOOK

The first section below will give you an overview of the Kumi process, which will hopefully encourage and enthuse you to seek more! The other sections are meant as a guide to help develop your own practitioner and learner networks – to help identify different approaches and types of sessions, how they might work and what you will gain from them. It is NOT intended as a guide and manual for the Kumi process itself, but instead as a start point to developing the connections and information you need to move along your journey as conflict practitioners and networks. We feel that Kumi is an important framework for conflict transformation and hope that you will continue to seek more information about this process as a result of your interest in the handbook.

We hope it is helpful and that you will contact any of us for help and support – all of the contact details by country and overall are listed in the Resources section at the end of the handbook.

SECTION I: OVERVIEW OF KUMI

The Kumi method was developed by a group of scholars and practitioners who shared a general frustration with the lack of impact in Israeli-Palestinian people-to-people programmes, a series of dialogue and encounter activities organized as a part of the Oslo peace process in the 1990s. Following a period of research and reflection, in 2007, Transform, a Berlin-based organisation, and one of the partners of the current Grundtvig project, created a partnership with three other organisations: the ARIA Group (USA), Institute for Integrative Conflict Transformation and Peacebuilding (IICP, now the Herbert C. Kelman Institute for Interactive Conflict Transformation – HKI) (Austria) and the Institute of Cultural Affairs (ICA) (United Kingdom), another partner in the current Grundtvig project.



A session in Utrecht where we sit on opposite sides of a conflict and imagine ourselves in each other's place - September 2012

Individually, each organisation has its own approach in addressing different components of conflict resolution and political organizing. The goal of this partnership was to create a synthesis of these diverse methods and approaches, through which insights and techniques from the three could be used to strengthen the work of grassroots organisations and mid-level societal leadership working in situations of conflict. The resulting method, Kumi, has been further developed as it has been put to use in the years 2009-2010 in the context of a pilot project on the Israeli-Palestinian conflict, receiving inputs from local facilitators and activists who have been brought into the

project. Starting from 2010 this approach has been used and further developed in projects in Austria, Egypt, Germany, Israel, Netherlands, Palestine, Tunisia, the United Kingdom and the United States.

RISE UP

Kumi, meaning "rise up" in both Arabic and Hebrew, is a method for enabling creative social change through conflict transformation or creative conflict transformation through social change. In other words, it is method for engaging with conflict and at the same for effective organisation for the purpose of enabling social change under conditions of conflict.

Kumi makes change happen in accordance with the collective will of a group. It is a process within which individuals and groups who are working for social and political change are able to reflect upon the deeper causes and the social contexts of the conflicts in which they are involved.

Groups involved in the Kumi-process learn to collectively reflect, invent and mobilize towards creative alternative solutions. The aim of Kumi practitioners is to facilitate a process of reframing the collective will from antagonism to a condition of "agonism". This is a legitimate struggle respecting the human needs and rights of the other.

Kumi combines research and experience from the fields of conflict resolution and grassroots organizing. The method is mostly used in workshops that are facilitated by Kumi practitioners, all of whom work with the groups over an extended period of time. Through a process that involves careful preparation and follow-up, Kumi provides a set of tool that can be used for preparing and implementing collective social action in conflict constellations.

The Kumi method has been developed within a larger approach to engaging in conflict, an approach we refer to as Social Transformation in Conflict (STiC). This approach is guided by the idea that conflicts exist within broader social contexts where deeply-rooted identities are bound together with material interests and deeply-rooted social structures.

KUMI AS A METHOD FOR EFFECTIVE COLLECTIVE ACTION

Kumi is distinct from many types of people to people programmes and dialogue processes in its orientation towards action. Within the Kumi-flow, dialogue does not present a goal in itself but serves the purpose of assisting participants in the process of identifying new shared goals and visions and committing to strategic action planning towards significant change. Rather than working with a notion that by thinking

differently, individuals will automatically act differently, Kumi workshops end with concrete steps forward, collective action plans, to which participants commit.

In society, there is often a lack of mutual awareness that prevents similar minded groups working in different areas, such as environment, social justice, gender equality, from combining their efforts. Kumi is guided by the notion that conflicts between disempowered groups and/or difficulties in forming broad based coalitions are often primary obstacles to the development of the type of collective action required for social change. Especially within the context of violent conflict elites often sustain themselves by playing upon fears of an external enemy and exploiting domestic divisions.

By facilitating the possibility of working together across divisions, Kumi attempts to offer a glimpse of alternative ways of relating to and wielding power.

KUMI AS AN EFFORT IN TRANSDISCIPLINARY METHOD DEVELOPMENT

Kumi integrates components of the Participatory Strategic Planning process (PSP) developed by the Institute of Cultural Affairs (ICA), the ARIA Process, developed by Jay Rothman to engage primarily with identity-based conflicts and the Interactive Conflict Transformation process (an integrative approach to human needs based conflict transformation in the tradition of John Burton, Herbert C. Kelman, Edward Azar, Chris Mitchells, Johan Galtung, John Lederach and others, codified by Wilfried Graf and Gudrun Kramer from the Herbert C. Kelman Institute (HKI), formerly Institute of Integrative Conflict Transformation and Peace building (IICP).

The combination of these three approaches provides a robust approach with social philosophical, theoretical and practical concepts and tools that helps participants to:

- reflect, understand and eventually reframe (have a different view on) some of their deeply-held identities, interests and goals about themselves and the "other",
- analyze and understand more carefully and more deeply the contexts and complexities of social change and conflict transformation,
- enhance the capacity of participants to mediate shared visions, goals and strategies, and
- plan and organize joint action plans more effectively with the purpose of social transformation in conflict through constructive dialogue and nonviolent collective action.¹

¹ Within the Kumi-method non-violent action refers not only to the absence of physical or psychological violence but also of systemic, structural, symbolic or cultural dimensions and forms of violence.

The Kumi-method is not a simple cut-and-paste combination of these three approaches but is intended to be a fourth approach in which the building blocks drawn from the three approaches are arranged according to an integrative, transdisciplinary logic based on paradigmatic and methodological pluralism that creates a new methodological approach altogether.

Kumi has its own flow as a methodological approach and is slowly weaving around itself a transdisciplinary framework of values, theoretical frames and hypotheses, transformative political ideas, a culture of reflexive practice and an intentional, self-regulating community of practitioners.

THE PREMISES OF KUMI

The Kumi method bases its approach on a number of premises that evolved so far in the course of method development and implementation:

- To create a long-standing meaningful impact on conflict a critical mass of actors needs to be engaged. This critical mass is needed for a substantive challenge to the societal systems, cultural and ideological meanings and power structures that contribute to ongoing conflict.
- For a creative and sustainable transformation of conflict, the violent elements in the deeper social and cultural structures and the historical contexts of the conflict constellations need to be addressed.
- To address the deeper causes and historical contexts of conflict, attention must be given to the power differentials. Power differentials are bound up with deeper rooted political behaviour, subjective views of the world and socio-psychological identities. They are also embedded in larger political and socio-economic structures.

In working with both individuals and groups,² the method is guided by a conviction that engaging with conflict means engaging in new forms of politics: a politics of social change through conflict transformation. Truly transforming conflict means distributing power more broadly within society. This can be achieved by forming social bodies capable of challenging structures of political power. Solidarity across lines of gender, race, and class is critical. This Solidarity is needed to effectively challenge structures and systems that contribute to ongoing conflict dynamics.

² Working with groups and individuals includes empowering existing organisations and aiding in the formation of new collective actors.

Kumi endorses a multi-track approach in order to contribute to the potentials of significant change across all dimensions of societal structures, cultures and politics in a complementary manner. Working in parallel on the level of grassroots and on the level of mid-level leadership in society increases the potential for creating impact on the ongoing conflict discourse and broadens the awareness of creative new approaches to the conflict that address the needs of all sides involved.

THE KUMI PROCESS

The aim of the Kumi practitioner is to facilitate a process of reframing the collective will of a group from antagonism to creative “agonism”, a legitimate struggle respecting the human needs and human rights of the other.

Participants in the Kumi process engage in change on a number of interconnected levels:

- A new understanding of reality is formed.
- A new awareness of self and other is experienced.
- A new behaviour follows as a result which is intended to transform, through word and deed, the structures (i.e. ideologies, institutions, policies, programmes, operative orders, administrative regulations, etc.) that are generating violent conflict and turn them into structures for attaining and sustaining equitable development towards just peace.

Within the process of Kumi, participants engage in conflict analysis processes in order to explore the impact of two types of societal failure that are inherent to intractable social conflict.

The first is a failure of social order when physical, psychological, structural (systemic) and cultural (symbolic) violence block the people from meeting their basic human needs. This failure creates an enabling environment for destructive conflict.

The second is a failure of political and societal communication when self-fulfilling prophecies and cognitive dissonance distort perception and pre-empt the capacity for constructive collective action.

The Kumi process aims for a new awareness of reality to be attained in which prejudices, negative stereotypes, and antagonistic identities are replaced by analytic empathy. Analytic empathy can be understood as the capacity to understand and acknowledge prejudice, stereotypes and antagonistic identities. This understanding does not necessarily lead to acceptance, but creates awareness for the sincerity of the needs underlying the positions and observable behaviour of the other.

The Kumi process design aims to demonstrate to participants that a new type of transformative politics is possible, one in which power *over* is replaced by power *with/for*.

Seen as part of a process including a preparation, a number of multi day workshops, and follow-up, the Kumi method provides a flexible, but structured framework (flow) bringing the group through such a process of collective reflection and learning, with the goal of leading to new forms of action in relation to the ongoing conflict reality.

WHO CAN USE KUMI?

First of all, whoever wants to use Kumi in engaging with conflict must always keep the “DO No HARM principle” in mind. This means that every activity/project/workshop or flow should not violate the basic human needs of another.

One must bear in mind that conflict workers also deal with assumptions, so it is always important to maintain an open standpoint. Whenever one realizes within a process that an action/project violates the basic human needs of others, the goals that inflict harm on others must be reframed following the Kumi method.

Therefore we strongly advice everyone to follow an introduction course to KUMI. During an introduction course, it becomes clear that Kumi is not just a toolkit, but a complex methodology or approach which provides concrete values, ideas, hypothesis, concepts and tools that can be used by practitioners who work in conflict.

Within the cities who have participated in the Grundtvig project one can approach the existing local networks or organisations in Bradford, Berlin, Hamburg or Utrecht for introduction courses or more information on becoming part of the Kumi Network. There are also Kumi-facilitators in Vienna and NGOs using Kumi in Jerusalem and Ramallah.

In places without a local Kumi Network, it is best to approach one of the founding-organisations: Transform, the ARIA Group, Herbert C. Kelman Institute for Interactive Conflict Transformation (HKI) Vienna and Jerusalem or the Institute of Cultural Affairs (ICA) UK.

Within this scope and network building, the Kumi Network also aims to develop international arena’s (summer schools) where knowledge and experiences can be shared.

FURTHER READING - PLEASE SEE APPENDIX

SECTION II: DEVELOPING NETWORKS OF LEARNERS

The primary objective of the project was to establish a network of Kumi facilitators in Europe. Network building is never a straight-forward matter. In this section, we share our experience in this respect, highlighting successes and learning points.

NETWORK BUILDING IN GERMANY

Our approach to developing a network of practitioners in Germany was guided by:

- The ongoing debate on “integration and assimilation” of migrants combined with the increase of xenophobia and racism in Germany (especially in the context of the recent debate about the book “Deutschland schafft sich ab”, published in 2010) and also in the context of the racially motivated crimes of the NSU murders).
- The central belief that all people whether citizens or migrants, native born or newly arrived, Muslims or non-Muslims count equally and should enjoy equal opportunities without discriminatory treatment.
- An existing sense of exclusion and the existing belief among Muslims that discrimination and prejudice against Muslims have to a certain extent become socially acceptable.
- The increase of tensions and conflicts between “established/old migrants” and new migrants, mainly those coming from Bulgaria and Rumania.
- The increase of poverty, especially in areas with high migrant background and an increase of violence and frustration among those who suffer most from it.
- The lack of an integral approach to deal with these issues.
- The understanding of integration as a two way process that requires both engagement by individuals and opportunities for participation

In our research, conducted from 2010 on in Berlin and Hamburg, we realised that there are many projects and activities related to “integration of migrants.” None of these activities is addressing the root causes of the intra-societal conflicts. We argue that effectively addressing the issue of integration requires a shift of focus to the largely neglected issues of institutionalized discrimination, socio-economic inequality, and entrenched racism. This shift in emphasis would result in programmes and policies which would aim towards correcting inequalities of opportunity, countering discrimination, and creating possibilities for greater participation in decision making processes.

Our approach was to promote/introduce the Kumi-method to people and organisation who are already involved in “integration” work and who are interested to adopt the method or parts of the method into their work. While we approached relevant organisations we also realized that there was not much connection between them even

when they worked on the same issues in the same neighbourhood, couples with a lack of networking and exchange.

We started with approaching organisations inviting them for a 5-day-Kumi workshop to deal with the issues they face in their daily work, to create a common goal and vision and to establish a strategic plan. We realized very quickly that none of the members of an organisation is able to attend a 5-day workshop.

Therefore we took the approach done in the UK, to organise two-day events to introduce people to the Kumi-method and to begin to explore how it might be applied in their own contexts. The intent was to raise awareness of Kumi (as opposed to training people in the method) and that this would lead to some concrete projects in Berlin and in Hamburg, run by people already involved in the issue of integration.

The cooperation of Schura and IKM in Hamburg has enabled us to initiate a joint workshop with a very heterogenous group of Muslims and non-Muslims.

Since August 2012 Transform is working with the Kumi method in a 1.5 years project dealing with “violence prevention” in an area in the neighbourhood of Berlin-Neukölln. All together 8 public organisations, including a primary school, a kindergarten and a youth clubs located in a so-called “Brennpunkt” area realized their own need to work more closely together rather than against each other and to establish a common strategic plan to deal properly with the issues they are facing. Transform is supporting them in doing so, while facilitating them into resolving their disagreements.

WHAT WORKED, WHAT DIDN'T?

We held five introductory events in four different locations (Berlin, Hamburg, Erfurt and Darmstadt) which attracted around 90 people, all with different levels and types of experience of working in conflict. The first introduction workshop was held with individuals who are already working as mediators, facilitators or moderators in Berlin. The workshop in Hamburg was attended from members of staff of public authorities, Muslim and migrant NGOs and students of the University of Hamburg. Other introduction workshops were held with students from University of Erfurt and another one in Darmstadt was conducted for young people who are going to do their social year abroad.

- Out of the Berlin workshop 4 people stayed connected with Transform and are now part of the team. In Erfurt students realized the need to work with inhabitants and the police in Erfurt on racism and xenophobia. Out of the Hamburg workshop all of the Muslim student participants have remained in contact with Schura and some of them expressed their interest to take an active part in projects concerning diversity.

- The project on violence prevention mentioned above is running successfully. The interest in the method is high and the participants realised the importance of a moderated/facilitated process. The interest in the workshop in Hamburg was so great that not everyone who was interested could be included. Therefore another workshop is planned at the end of October 2013.
- We started to train 5 people (out of the wider context of the project and the neighbourhood) on the Kumi method. All of them successfully went through a Kumi Level 1 training.
- Four people participating in the violence prevention” project have been in the exchange programme from Grundtvig Lifelong Learning.
- What was less successful was the identification and establishment of specific projects which would test Kumi and begin to build up a track record of experience. So far no more projects, other than the one on violence prevention, have been established in Berlin. In Hamburg we have tried to work directly with the Kumi method on a conflict between a mosque and the neighborhood. After several meetings with members of the mosque the Muslims had problems with the financing for the new construction of the mosque and the conflict was defused. We tried to find another conflict to work on but we learned that it is not so easy to bring different groups together. There must be a common interest, trust has to be build and it needs time.
- We still would like to have more 2-days introduction workshops but it is difficult to get people/organisations committed to it. Although the students in Erfurt saw the need to establish a project and were eager to conceptualize one with inhabitants and possibly police nothing has been achieved yet.

NETWORK BUILDING IN THE NETHERLANDS

Our approach to develop a network of practitioners in the Netherlands was guided by:

- The growing tensions between Muslims and non-Muslims in the Netherlands and a rise of xenophobia
- The lack of an integral approach to tackle these growing tensions and feelings of xenophobia

In 2009 an employee of Critical Mass met with one of the founders of the Kumi approach. Coming from an organisation involved in conflict prevention around schools she saw the great value of the Kumi approach and the lack of similar approaches in the Netherlands. Together with two colleagues from Critical Mass she participated in the European Kumi pilot in 2010 in Berlin. The idea of bringing Kumi to the Netherlands was born.

From the beginning it was clear to Critical Mass that we wanted to include professionals from other organisations next to Critical Mass. Together with them we wanted to look for fault-lines in Dutch society and come up with an action plan. So in 2011 Critical Mass organised two five day pilots in cooperation with Kumi facilitators from Germany, Palestine and Israel bringing together professionals in the social field and with a mixed ethnic background.

In 2012 we organised a two day introductory weekend and more practical workshops with professionals coming from universities, labour organisations, social work and freelancers working in the business as well as the social field. During these workshops Critical Mass facilitators together with facilitators from Israel and Palestine introduced people to Kumi and began to explore how it might be applied in their own contexts.

Next to the workshops we organised follow up meetings, public events, gave guest colleges at Universities, gave mini-workshops to students and professionals and promoted Kumi in an introduction film and through our own newsletter, our website and in one-on-one meetings and conferences.

At this moment the Dutch Kumi network consists of around 20 professionals within and outside of Critical Mass, who organise meetings, public events and workshops. They are designing various projects to apply the Kumi approach on a grassroots level in Dutch society.

WHAT WORKED, WHAT DIDN'T?

With the help of Kumi facilitators in Israel and Palestine, the Kumi approach was successfully transferred to three trainers in the Netherlands. We adapted the method to the Dutch context and also added elements of experiential learning to the flow. We managed to involve a heterogeneous group of professionals in age and cultural background that indicate to have undergone a transformation during the workshops and feel more connected to Dutch societies and the challenges we face as a society. They want to start working with the Kumi approach in their field of expertise.

Given the fact that we involved professionals from the start of the Kumi process a lot of enthusiasm and energy was created during the workshops. In this process expectations were also raised. Participants wanted to adapt the method in their own context and felt eager to start.

Since the Dutch facilitators were not part of the founders of the methodology they did not feel enough ownership of the method and confidence to inspire others to actively use Kumi. Therefore, the participants in the workshops also felt a lack of ownership due to the fact that they did not feel trained officially as Kumi facilitators. Because of this hesitation they felt like they were not allowed to use (parts of) the method in their own work. Since there also were no concrete projects on the grassroots level, the group's level of energy fell, people were disappointed and many got out of the network.

The past year a lot of energy has been put into getting a clear view of the obstacles the Dutch network was facing. By organising activities and having many conversations, both nationally and on a European and international level, we were able to take more ownership and willingness to act as a national network. Because of that, we were able to start building a network of trainers and facilitators, together with Kumi participants of the 2011 and 2012 workshops, that are integrating (parts of) the Kumi flow into their current work. As a result, the Kumi flow is getting more known in the Netherlands and various grassroot level projects are being initiated.

NETWORK BUILDING IN THE UNITED KINGDOM

Our approach to developing a network of practitioners in the UK was informed by our awareness of:

- The growing significance of conflict in the UK and the growing group of individuals and organisations working on conflict issues in the UK.
- The presence of a number of tried and tested methods for tackling conflict, some imported, some home-grown.

We were also clear that we wanted to adopt a humble approach (in line with the Kumi value of involving people in the conflict from the outset) to introducing Kumi and sharing our experience of working in Israel and Palestine, not presenting ourselves or the method as a solution, but rather as an experience which people with a better understanding of the particular conflicts they were working on could consider and adopt (or not) for their own work.

Our approach was to organise two-day events to introduce people to Kumi and to begin to explore how it might be applied in their own contexts. The intent was to raise awareness of Kumi (as opposed to training people in the method) and that this would lead to some concrete projects in the UK, run by people already involved in the conflict and supported (e.g. with training, advice, etc.) by us.

Participants at these events were asked to pay a small fee for attending, partly to cover costs and partly to demonstrate that their interest was serious.

We recruited people to these events largely through our existing networks and relationships. In addition we promoted Kumi through our own newsletter, on our website and in person at meetings and conferences.

The network is now maintained partly through the Facebook page, but primarily through individual and collective communication via phone and email.

WHAT WORKED, WHAT DIDN'T?

We held three introductory events in three different locations (Nottingham, Bristol and London) which attracted around 40 people, all with different levels and types of experience of working in conflict. Everyone was ready to stay connected, and to explore how Kumi might be applied in their own contexts.

In particular a network meeting held at the University of Bradford (in collaboration with the Department of Peace Studies), involving colleagues from the Netherlands and

Germany, attracted an attendance of over 20 peacebuilders who are now part of the network.

In addition, through our networking and connections, we identified and “recruited” further members of the network who were given more individual introductions to Kumi. Further, when the wider Kumi network set up a Facebook page to share information, approximately 10 people were motivated enough to join that group.

What was less successful was the identification and establishment of specific projects which would test Kumi in the UK and begin to build up a track record of experience. So far no specific projects have been established, although two key organisational relationships emerged which led to more people becoming aware of Kumi, a growth in the network and an increase in the likelihood of projects emerging in time.

WHAT DID WE LEARN?

- Getting professionals to be involved from the start helps in sharing ownership of the process. You cannot involve people and make them enthusiastic without giving them concrete tools which they can apply in their own context or being absolutely clear of the possibilities they have after they participated in a workshop.
- Developing a sustainable network is a slow process which needs to be planned carefully and implemented flexibly
- Recognising people’s own expertise and experience and offering something new is an effective combination to attract people to join the network.
- Most organisations are overloaded with work and therefore not ready and willing to invest more time in an unknown process. Much importance is attached to networking as an idea, but the reality is that it is seldom top priority for people: making a network relevant to people’s own issues and needs increases the likelihood of success
- There is no need to develop structures (beyond communication channels) to support the network initially, its growth and level of activity can be determined by the members, its purpose and structures and processes developed as the need for them is identified.
- Bringing people together as a network is one thing, working together requires a further level of commitment (and often external funding, particularly in a tough economic climate).
- People were excited by having an international element to the network and the opportunity to meet people from other countries grappling with the same issues.
- There is a need for continuing guidance/advice from experienced Kumi-practitioners on both local and international levels.
- People felt the need of a handbook they could use and learn from after following the introduction course.

WHAT WOULD WE RECOMMEND FOR ANYONE ELSE?

- Think about the “added value” that you are offering to people you are seeking to attract to the network - how will joining it benefit them and enable them to learn and/or take away something of practical use in their work.
- Use a combined approach to building a network - proactive in spreading the idea and supporting early meetings, but allowing it to be more organic in its growth and level of activity thereafter.
- Have a clear learning path both nationally and within the wider international network.
- Just start to find project to work on. Don’t wait, but act. This also enables learning within the network to start immediately.
- Give introduction courses to targeted groups, dealing with concrete problems within society. This can make it easier for people to continue the Kumi-Process through concrete action within society and less dependent on the role/leadership of the Dutch Kumi-facilitators.
- Bear in mind that creating a shared vision with a larger group is a difficult and intense process. Having solely a shared methodology without a shared vision and concrete projects can lead to frustration and people opting out.
- Connecting with other members of the international network is very worthwhile; you can learn from each other’s work.



Where the networking really begins – enjoying Hamburg’s offerings with our hosts - January 2013

NETWORK BUILDING IN EUROPE ACROSS ALL PARTNERS:

A community of learners across Europe was always a goal of this project. In each of our own countries, we developed groups, partners, and networks that we hope to continue to build and nourish. As a result of the individual efforts in each country, we were able to bring together a wide and varied group when we met in each other's homelands. This programme of experiences across geographic and cultural boundaries brought another level of learning to all of us:

- It built confidence in our own projects – we were doing something right!
- It invited questions – what do you do, what would you do, how does that work?
- It invited us to challenge each other – have you tried this? Why do you think that?
- We were able to challenge ourselves – what else must I do, what do I need to explore? What beliefs are challenged here for me?
- It built rapport and empathy between cultures and nations – our struggles are sometimes the same, sometimes different, but we are all looking for equality, fairness, and ensuring human needs are met – we found connections with each other that go across all of those boundaries.
- We share some common language and understanding – part due to the Kumi method being an underlying approach to all of the workshops and training, and part because our spheres of interest and influence overlap and complement each other.
- We developed shared goals and hopefully some new opportunities for working together

Our challenge now is to maintain those connections – luckily we have technology on our side... social media, email, you-tube and the rest will enable us to continue our dialogue and our connection.

SECTION III: STYLES AND APPROACHES TO LEARNING

INTRODUCTION TO SECTION

In the following pages, you will find examples of the types of learning events that have been developed during the course of the project. All of the approaches and events show different ways of addressing conflicts in communities and developing learner networks with a wide range of audiences.

Most of these approaches are geared towards building a network of conflict learners and practitioners. In following up these activities with projects in our communities, it is important for the conflict practitioner to have clarity about their role, the impact of the work they will carry out, and understanding of the communities and organisations they will partner with in that work. The last part of this section is '**QUESTIONS WE NEED TO ASK**', an important aspect of any practitioner's approach to working in a conflict arena. It is not an exhaustive set of criteria and questions, but hopefully one which will encourage reflection and flexibility, and the desire always to learn and know more about ourselves and the communities in which we work.

APPROACH I: INTRODUCING NEW CONCEPTS THROUGH EXPERIENTIAL WORKSHOPS

Title:	Introduction to Kumi – an experiential workshop
Duration/delivery:	2 days – delivered 3 times in UK and 3 times in Germany
National/international:	Local/Regional Focus, but can be done nationally
Approach/style:	Workshop with input from practitioners on basics of method, experiential exercises, discussion and exploration
Materials:	Small handbook and handouts for exercises
Rational objective(s):	<p>The purpose of the course is to:</p> <ul style="list-style-type: none">• Provide the history and background to Kumi• Explore our own experiences with conflict and map these against the Kumi phases and approach• Explore the role of the Kumi practitioner• Explore potential uses of Kumi in the UK, based on participants' own work and contexts
Experiential objective(s):	<p>We wanted participants:</p> <ul style="list-style-type: none">• To be excited by the method and interested in applying it to their own situations• Understand what Kumi is and what it can do• To have a deeper appreciation of their role as a facilitator in conflict• To engage interest from practitioners on existing or new projects (especially intercultural)

Brief outline of session:

Day One	Day Two
<p>Opening, welcome, introductions</p> <p>1. Getting to know ourselves and our relation to conflict</p> <p>Who are we? Where do we come from, what influences us, and what is important to us now?</p> <p>What type of conflicts are we working in? Where did they originate? How have we experienced them and how do they impact on people? What is important now (drivers, what fuels and sustains the conflict)?</p> <p>In our conflict work, what have we found that works, what doesn't and what are our key lessons, insights?</p>	<p>3. Exploring Kumi in more depth</p> <p>By using case studies and specific examples, we will continue to explore the theory and practice of Kumi, including introducing specific tools used in the Kumi process, e.g. The ABC Triangles, Goals/contradictions, applying basic human needs, planning, approaching identity</p> <p><i>(N.B. The focus here is on enhancing understanding of Kumi, not training people how to do it)</i></p>
<p>2. Introducing Kumi</p> <p>Mapping the steps between start and end points of the method</p> <p>Presentation of Kumi phases and doorways and the questions we ask</p> <p>Beginning the Process – the Wave</p>	<p>4. The role of the Facilitator in Kumi</p> <p>Exploring what makes the Kumi practitioner different.</p> <p>5. Application of Kumi</p> <p>Given our understanding of ourselves and our conflicts, to what extent can I apply this method? What support do I need? What needs to happen next?</p>

Tools, exercises demonstrated: Putting conflict in context, Goals and Contradictions, Basic Human Needs exercise

Who would attend this session?

Peace practitioners, community facilitators, community/youth workers, project sponsors and funders

Struggles, successes, expectations, evaluation and recommendations:

These two day introductions were popular and the groups who attended became enthusiasts quickly. They were primarily attended by 'professional' facilitators and activists, who all had experience of conflict, but more in their work than in their own communities. So one of the goals – to find projects and partners – was not so easily met, but instead this was more a starting point.

It helped to clarify that this process piloted in a conflict zone is potentially transferable to other areas, projects, organisations - how it may be applicable to the refugee/migrant/excluded groups community in each of our countries, and could apply to organisations as well as nations/communities. Kumi sits well with values of facilitators.

Supported Kumi's approach that there are gaps in existing approaches - different tools link together into a 'greater than the sum of the parts' process - the process for method development and its 'product' - it is possible to integrate different approaches to conflict- but not easy! Also the facilitator role is defined differently

Why you might choose this type of session:

This session can be used as an introduction to any group looking to handle a long-term issue. It serves as a start point for discussion around the issue and how this method might be used to address it.

This session can also be used as an introduction to a wide range of professionals in the community development arena – community engagement officers in local government, staff in refugee support agencies, community development workers and facilitators, independent facilitators who work in community.

APPROACH TWO: BRINGING ACADEMICS AND PRACTITIONERS TOGETHER IN A CONFERENCE SETTING

Title:	Conference – Resistance / Resilience
Duration/delivery:	2 day – Bradford UK as learning event for European Learners
National/international:	National UK but also International with Grundtvig partners
Approach/style:	<p>Initial Day of Introductions and ‘field trip’ to understand the nature and history of Bradford riots. (Day One outlined in ‘Approach Three’ below)</p> <p>Day 2 - Introduction from practitioners on basics of method, experiential exercises (Kumi style), discussion and exploration of topic, Academic panel to highlight wide spectrum of views/approaches</p>
Materials:	Report after the event
Rational objective(s):	<p>The purpose of the course is to:</p> <ul style="list-style-type: none">• To introduce Kumi as an approach in exploring a topic• To explore topics of resilience and resistance especially in migrant and ethnic neighbourhoods• To combine approaches of academics and practitioners in peace studies discussion – for comprehensive future learning, courses
Experiential objective(s):	<p>We wanted participants:</p> <ul style="list-style-type: none">• To engage interest from practitioners on projects• To raise awareness and excitement about conflict transformation

Brief outline of session:

Agenda - Day Session	Agenda - Evening Session
<ul style="list-style-type: none">• Welcome and Introductions• An Introduction to Kumi – The steps exercise How we progress in peace building activities• Identifying our Issues – The Wave Exercise What is on the horizon, peaking, waning etc• Working with Strategies What do we do/can we do• Our Work in Resilience/Resistance• Tying it Together	<ul style="list-style-type: none">• Welcome and Introductions• Presenting the Day's Work Reviewing highlights of our discussions for new audiences• Panel Discussion – 5 academics• Table Discussion – Peace Teaching and Practice -What needs to be in place for robust theory and practice• Reflect and Close



At our conference at the University of Bradford, a local politician and community leader leads a reflection on our discussions in April 2013

Tools, exercises demonstrated:

Putting conflict in context, Focussed Conversation, Activities

Who would attend this session? Peace practitioners, community facilitators, academics, community/youth workers

Struggles, successes, evaluation and recommendations:

Brought a wide community together from practitioners and neighbourhood facilitators to senior academics. It worked well and gave room for fascinating conversations and approaches. It was important to everyone there that the methods were based in sound theory and also that the theory could be translated in practice!

Need to find ways to take actions from the great ideas discussed – this is a practitioner's mantra, but less easily implemented in academia.

Why you might choose this type of session:

It enables any group to choose a topic that is particularly pertinent to them. It also presents an opportunity to explore the premise above about methods being grounded in theory and theory being put into practice. These two elements need to go hand in hand to enable conflict parties to have a level of comfort in choosing these approaches (or any approaches). The marriage of theory and practice also gives weight to funding strategies, as cases and evidence play an important part in those strategies.

APPROACH THREE: BEING THERE – VISITING COMMUNITY PROJECTS, UNDERSTANDING THE HISTORY, REAL ACTION LEARNING

Title: Visits to Schools, Mosques, community organisations, etc, with supportive hosts in so called “Brennpunkt” areas.

Duration/delivery: 2 days

National/international: International – learners from the different countries/backgrounds

Approach/style: Meetings, information tours and discussions

Materials: Lots of photos, a report of the session

Rational objective(s): The purpose of the event is to:

- To bring together young community workers (learners) from different countries to share their experiences, what they do and learn about each other.
- To understand the similarities and differences they have in their own communities – how their struggles and successes compare.

Experiential objective(s): We wanted participants:

- To gain confidence in their own programmes and activities
- To be excited about trying new things

Brief outline of session:

Any session would begin with introductions to enable group to learn about each other, the context of the sessions and to begin to build bonds – in Hamburg and Utrecht this was over a meal, in Bradford at an initial meeting at the university. Following are several different itineraries that learners followed in these visits.

Hamburg visit

Day One	Day Two
<p>AM: Visiting new Al-Nour-Mosque in Horn – to replace existing Mosque currently in garage. Discussion on community response, planning regulations, building relationships to support the Mosque’s move.</p>	<p>AM: Visiting Erich-Kästner-School in Farmsen; learning about school’s social-work and anti-violence projects in school, talking about the choice to have students creating projects that tie their subjects together and include a ‘mediation caravan’ on school property in the middle of everything to make conflict resolution the cool choice.</p>
<p>PM: Visit current Al-Nour-Mosque and talking to Imam, generously sharing time. Many discussion topics including men and women and hand-shaking, how to involve the wider community, and how good relationships in community and in education are critical.</p>	<p>PM: Visiting the Centrum-Mosque – another mosque with different approaches and different needs and interests. Topics discussed were around engaging young people and educators about the needs of Muslim young people in education and encouraging more understanding of diversity.</p>



Visiting the Centrum Moschee in Hamburg, where equal spaces are given to women’s and men’s prayer rooms January 2013

Bradford visit

Day One	Day Two
AM: Walk through Bradford neighbourhood where riots occurred, with history and explanations by a practitioner.	AM: Review of newspapers from the riots – both during and the aftermath which saw a huge number of young men jailed. Discussion with someone from that community
PM: Visit at a school with a conflict/ community worker whose main form of bringing people together through sport	

Utrecht visit

Day One	Day Two
AM: Visiting the project partner <i>Critical Mass</i> to learn about their work and approaches, their new and old projects, visiting the installation INBOX.	AM: Visiting Rietendagschool, a primary school in Overvecht. Learning about school's social-work and anti-violence projects (project called "peaceful school") and how approaches work. Exchange on what projects/approaches the primary schools in Neukölln have compare to Overvecht.
PM: Visit the organization Al-Amal at Kanaleneiland neighbourhood – a neighbourhood with high amount of migrant background and poverty. Very similar to Berlin Neukölln. Hearing about their projects and approaches, i.e. how to deal with domestic violence, youth on drugs, street violence etc. Exchange projects and ideas on how to deal with certain issues.	PM: Introduction workshop in "Forum theatre". It is one experiential tool to work with kids and young people on dealing with conflict, prejudices, exclusion etc.

Tools, exercises demonstrated:

Topics for discussion and dialogue – using existing relationships.

Who would attend this session?

Individuals with interest and experience of community conflicts and diversity who seek new learning and seeing programmes in action.

Struggles, successes, evaluation and recommendations:

Learners shared and learned a lot about problems and conflicts that appear in other across boarder neighbourhoods, similar to their own neighbourhood. They recognized the worth of their own work through others' eyes. Seeing projects in schools, mosques and communities had the 'lightbulb' effect – oh – I could try that!

Why you might choose this type of session:

To build understanding and knowledge across cultural and geographic boundaries – the experiences of a diverse ethnic or religious group in one country may be very different to the same group living in another country. Opening up discussion to compare and contrast the struggles and successes that groups face gives new perspectives, allows sharing of methods and approaches, and encourages trying out new approaches. It also helps to understand why some approaches work well in a country or with a group and may not work the same way in another place.

APPROACH FOUR: TRAINING ON KUMI METHOD

Title:	Training on Kumi – Level 1
Duration/delivery:	4 days theoretical training – delivered 1 time in Germany. At least 1 day practical training (better more), with follow up and coaching to the participants as they work with really-existing groups
National/international:	Local/Regional Focus
Approach/style:	Training Workshop done by Kumi trainers on first steps of becoming a Kumi facilitator
Materials:	Small handbook and handouts for exercises
Rational objective(s):	<p>The purpose of the course is to:</p> <ul style="list-style-type: none">• Provide the history, background and own experiences of Kumi• The Kumi method and its steps• Conflict analysis• How to prepare for and design a Kumi workshop• How to conduct a strategic planning workshop• Focus-oriented and effective Communication skills• Expertise and competencies of a Kumi practitioner
Experiential objective(s):	<p>We wanted participants:</p> <ul style="list-style-type: none">• To be excited by the method and interested in applying it to their own situations• Understand what Kumi is and what it can do• To have a deeper appreciation of their role as a facilitator in conflict• To enable trainees to conduct some of the tools of Kumi in their own daily work

Brief outline of session:

Day One	Day Two
<p>Opening, welcome, introductions</p> <p>1. Introducing Kumi History and background of Kumi</p> <p>Mapping the steps between start and end points of the method</p> <p>Presentation of Kumi phases and doorways and the questions we ask</p> <p>Beginning the Process – the Wave 2.</p>	<p>3. Definition of conflict</p> <p>Introduction into ABC-Triangle Introduction into Social Faultlines and into concept of Basic Human Needs</p> <p>Trainees analyze “their” conflict with ABC triangle and present it</p>
Day Three	Day Four
<p>4. Conflict analysis – going deeper</p> <p>Introduction into “9 perspectives” analysis</p> <p>Practical exercise and presentation (to understand root causes of conflict)</p> <p>Explanation how to deal with different conflicts in different ways using parts of Kumi</p> <p>5. Conflict transformation</p> <p>Introduction into conflict diagram and difference between compromise and transformation</p> <p>6. How to deal with negative emotions in a conflicting group</p> <p>From Antagonism to Resonance</p>	<p>3. Focused conversation skills</p> <p>Introduction into conversation and listening skills, effective conversation skills etc.</p> <p>4. How to organize a consensus building workshop</p> <p>Introduction into concept of consensus building workshop, when to use it, aims and research before</p> <p>Trainees prepare and present a consensus building workshop</p> <p>5. Q&A, Reflection</p>

Tools, exercises demonstrated: Wave, Goals and Contradictions, Conflict Analysis, Basic Human Needs, Consensus Building Workshop

Who would attend this session?

Peace practitioners, community facilitators, community/youth workers, social workers, mediators

Struggles, successes, expectations, evaluation and recommendations:

Some feedback from evaluation of this event

People took away many things to go further with -

- Deeper understanding of conflict in many levels, how it appears and fuels itself
- Very useful skills, conflict analysis, practical exercises
- Different understanding of the facilitator role in conflict

What is important next?

- Need to learn more about Kumi process, especially working with negative emotions
- Practical experience is a necessity. The trainees will not learn alone from the 4 days theoretical training but a lot by practical experience
- Trainees need to learn more about research done before a workshop can take place. Trainers/facilitators need to guide them in their approach to implement a workshop
- Trainees should choose themselves the groups or certain conflicts they would like to work with to gain practical experience (see Questions at end of section), and should work together and learn together

APPROACH FIVE: AGENTS OF CHANGE - PUBLIC EVENTS

Title:	Agents of Change - Public Events
Duration/delivery:	2-3 hours
National/international:	National/International
Approach/style:	Conference, combining information about Kumi method with interactive parts
Materials:	Flyers, exchange of contact details
Rational objective(s):	<p>The purpose of the events is to:</p> <ul style="list-style-type: none">• To provide information on Kumi to the field of conflict and development practitioners• To communicate the relevance of dialogue for change in the context of Israel-Palestine
Experiential objective(s):	<p>We wanted participants:</p> <ul style="list-style-type: none">• To create interest and excitement to potential partners• To provide a call to action
Brief outline of session:	<ul style="list-style-type: none">• Welcome and personal introductions• History of the development of Kumi, guiding principles, and implementation in the Netherlands and the Middle-East• Question and answer session
Tools, exercises demonstrated:	NA
Who would attend this session?	Peace practitioners, facilitators, community/youth workers, activists, students, project sponsors and funders

Struggles, successes, evaluation and recommendations:

The two events were quite appealing to our targeted audience, one had a large turn-out (60 plus), which provided good PR for the project and Critical Mass. It is inspirational and engaging to bring our Israeli and Palestinian colleagues to help introduce a methodology with political discussion on conflict in the Middle-East and the Netherlands, and compare the two. It is hard, however, to follow-up on the connections.

It feels important to spend time on the history and development, but in a short time frame, more about the actual method flow and application may be more useful, and as always, a political discussion on important issues AND a method overview is hard to squeeze into a short session.

Why you might choose this type of session:

We do recommend the Kumi network uses visits of other facilitators for the potential exploitation of international network. We should exploit 'foreign expert effect', and the curiosity about other contexts.



Public events and teasers/tasters – bringing people together on topics of interest with tools that engage and inform

APPROACH SIX: INSPIRING CONFLICT AWARENESS AND CURIOSITY - TEASERS, GUEST LECTURES AND SHORT WORKSHOPS

Title:	Various
Duration/delivery:	1 to 4 hours / 12-15 times in Amsterdam, Utrecht, UK , and elsewhere
National/international:	National/International
Approach/style:	We used short and tailor-made sessions that typically combined an informative and theoretical part about Kumi with interactive and experiential exercises and applied work on participants' cases.
Materials:	Information brochures, reference to website
Rational objective(s):	<p>The purpose of these sessions:</p> <ul style="list-style-type: none">• To introduce the Kumi approach to conflict transformation• To raise awareness on conflict and inequality in society by experiential methods from the Kumi process• To establish links with individuals, networks, organizations, and companies as an entry point into a working relationship
Experiential objective(s):	<p>We wanted participants:</p> <ul style="list-style-type: none">• Feel that they are part of conflict in society and communities• Feel that they can do something about it• Feel excited and interested about the Kumi approach
Brief outline of session:	<ul style="list-style-type: none">• Brief Introduction of trainers and the group• Introduction to Kumi: development, theory, method and application (in the Netherlands and/or Middle-East)• Group Exercise / Case Work in plenary or small groups• Plenary reflection and Closing

Tools, exercises demonstrated:

We have tried out various methods with a wide range of groups, giving tasters of a variety of Kumi activities around context of conflict, exploring identity-based power inequality, workshop method for exploring contradictory goals as well as visioning, and role-playing on intercultural (in)sensitivity/assumptions. Both small and large group activities.

Who would attend this session?

Mostly students, but also active citizens and social professionals, NGO representatives, academics, company staff

Struggles, successes, evaluation and recommendations:

These sessions bring together a diversity of audiences (cultural background, social position, age and education level) and provide fascinating challenges to facilitators: how to apply Kumi and demonstrate the relevance of the approach to particular groups?

It's a low-threshold, easy access to educational institutions and organisations within the network, and may generate some income

As with approach 5 it is difficult to reduce the complexity of the method/approach to a simple pitch and soundbites. We have the sense that many participants did not feel they sufficiently understand afterwards: 'what is Kumi?' or 'How exactly does it work?' It has been time-consuming.

And again, it is not as easy to follow-up on the network connections.

Why you might choose this type of session:

Because you can instantly put conflict analysis/resolution to work: apply (aspects of) the method to real-life conflict situations and explore them in plenary or small groups.

You can target organizations and influential individuals with little time.

Nowadays funding is difficult and procedures take a long time. These bite-sized sessions are very helpful to forge Kumi initiatives into social entrepreneurship – they may provide entry points for mediation, advice and training.

APPROACH SEVEN: EXPLORING CONFLICT IN-DEPTH INTERCULTURAL, ENVISIONING ALTERNATIVES – ‘CLASSIC’ KUMI WORKSHOPS

Title:	Introduction to Kumi Workshop 1 and 2
Duration/delivery:	5 days, Utrecht
National/international:	National, with some international participation
Approach/style:	Intensive, multi-day workshop, in combination with ‘on-the-job’ training for three new facilitators
Materials:	Action plan designed by participants
Rational objective(s):	<p>The purpose of the course is to:</p> <ul style="list-style-type: none">• To implement the method as described in the manual and applied in the Middle-East in a different intercultural context• To identify, analyze and creatively engage deeply rooted identity-based conflict in the Netherlands, specifically the intercultural relations resulting from recent waves of immigration.• To set up a network of potential practitioners, and build a platform for the implementation of the vision• To train new Kumi facilitators
Experiential objective(s):	<p>We wanted participants:</p> <ul style="list-style-type: none">• To be curious and enthusiastic about Kumi• To engage with contradictions• To surface tensions between positions• To create confusion about one’s truths and identity constructions• To connect with one another and develop (analytic) empathy• To foster imagination and openness to creative solution• To commit to working together towards a new reality
Brief outline of session:	Any in depth exploration leads the participants through the Phases and Doorways of the Kumi process

Phase I:	Initial Contact, Exploration, and Project Design
	Doorway #1: From Preparation to Workshop Group, leaders and facilitators detail clear expectations about their Kumi engagement and show enthusiasm for the next phases.
Phase II:	Stage setting, Group building, Choosing contradictions
	Doorway #2: From Contradictions to Analysis Substantial "stuff" has been identified: 1-9 substantial issues to explore
Phase III:	Deep Conflict Engagement: Conflict Analysis, Antagonism and Resonance, Transcendence
	Doorway #3: From Transcendence to Vision At least one transcendent solution, giving us a new way to address the conflict
Phase IV:	Participatory Strategic Planning
	Doorway #4: From Planning to Implementation Set of planned actions with names to move ahead and first steps
Phase V:	Supporting implementation and Kumi Network Inclusion

Tools, exercises demonstrated:

In certain moments, we have made some adaptations, using tools from experiential learning and sociopolitical theatre:

- Image theatre to explore the concept of power
- Image theatre to explore the meaning and viability of our vision in a dynamic, physical way
- Spectrum lines from privilege to marginality to surface the presence of fault lines and inequalities within the group
- Role playing to demonstrate the ABC triangle and basic human needs
- Energizers, for team-building and energy-maintenance

Who would attend this session?

We had two interculturally diverse groups, with many nationalities and a large native Dutch group. The majority of the first workshop entered into the second as well. Our try-out group was a mix of students, peace practitioners, social professionals, and active citizens.

Struggles, successes, evaluation and recommendations:

Successes

- Both workshops had a depth of content that was in line with our hopes and expectations. Many participants report to have changed significantly in their perspective on intercultural relations, conflict and inequalities in society.
- There was enough commitment and enthusiasm to start building a network that could serve as the platform to launch new Kumi-based and Kumi-inspired initiatives

- The triangular partnership between the Netherlands, Israel and Palestine that emerged from these workshop processes was highly valued by Kumi practitioners, resulting in ongoing cooperation and follow-up events
- A fruitful exchange, with the Kumi trainers' deep knowledge of group process, conflict analysis and strategy, and the Dutch facilitators' creative, experiential approach, and great learning by exploring conflict dynamics in each other's contexts.

Struggles

- 5-day trainings are hard to sell, Time-consuming, energy-intensive, high costs incurred, dependence on funding and are Laborious and highlight the need for many opportunities to engage real-life conflict
- A relative homogeneity in values can undermine the potential of the method to engage and bridge differences – sometimes making goal contradiction exercise feel quite abstract and far-removed from everyday experience. When the conflict is not alive and close, transformation isn't possible.
- The Kumi flow structures a group process, but individuals and the group move autonomously and at various speeds, so sometimes it felt rushed and as if we were trying to fit the group to our process. Next to benefits and strengths, one Kumi pitfall remains too much top-down engineering of complex personal and interpersonal psychological processes.

Why you might choose this type of session:

The multi-day workshop model with its intensive and methodical approach is a powerful instrument to really get a group to go deep, create new mindsets and solutions. The challenge is to select participants strategically to work with real intercultural conflict out there. Also, split the process into parts, work longer, and give more time to a group to find out about their issues, solutions and working relationships. Within that process, it seems advisable to work mostly from the steps and doorways, and to adapt and expand methods as the facilitators see fit to match the needs of the group.

APPROACH EIGHT: MEETING AND MATCHING WITH EXPERIENTIAL EDUCATION (INBOX METHODOLOGY/ THEATRE OF THE OPPRESSED) – METHOD DIALOGUE CONFERENCE

Duration/delivery:	3 days, Utrecht
National/international:	International
Approach/style:	Experiential exploration and discussion of Methods
Materials:	Participant experiences and Critical Mass Inbox exhibition

Rational objective(s):

- To introduce the Kumi method to newcomers
- To share and discuss progress in Kumi theory and method
- To experience the potential of adding other elements into the process

Experiential objective(s):

- To strengthen the relations between partners
- To produce enthusiasm and curiosity

Brief outline of session:

- A quick tour of the INBOX exhibition in small groups raising issues such conflict resolution, identity and diversity, radicalization, freedom, and exclusion
- A presentation on the foundations of Kumi, with small group conversations on conflict issues in our communities/ societies, exploring and comparing situations.
- ‘Sociodrama’: an example of a method that enables a facilitator to surface a range of positions and interests within a conflict group, and helps them to work towards ‘analytic empathy’ (the ability to see and understand the other’s point of view, even if there is no sympathy or agreement.
- Then the group experienced Image Theatre which used a tableau vivant to explore power relations enabling insights into societal conflicts, especially around integration issues in Europe.

Tools, exercises demonstrated:

- INBOX (ADD link to Youtube here)
- Image Theatre and socio drama

Tools, exercises demonstrated:

In certain moments, we have made some adaptations, using tools from experiential learning and sociopolitical theatre:

- Image theatre to explore the concept of power
- Image theatre to explore the meaning and viability of our vision in a dynamic, physical way
- Spectrum lines from privilege to marginality to surface the presence of fault lines and inequalities within the group
- Role playing to demonstrate the ABC triangle and basic human needs
- Energizers, for team-building and energy-maintenance



Using theatre to develop our awareness of power in conflict scenarios – led by our facilitators in Utrecht in September 2012

Who would attend this session?

Kumi facilitators, learners from across Europe, volunteers and staff

Struggles, successes, evaluation and recommendations:

Successes

- Variation, Experimentation, Exchange , Group formation

Struggles

- Diversity of learners, different levels of knowledge and interests/focus
- Example is not training – so expectations must be managed

Why you might choose this type of session:

- With target groups that prefer practical/physical ways of working, experiential methods create both energy and depth of insight, if facilitated well.
- To get an overly discursive and cognitive process 'unstuck' – make a switch from 'talking talking talking' to 'doing-reflecting' or 'talking-trying out', and so on.
- The lines between what is real and what is acted can be very thin. A good facilitator can handle – and actually use – these powerful effects of acting things out, but it needs careful attention and skill to manage that kind of process. Warm-ups are vital, to create safety and spontaneity. Meta-process interventions can be important, as well as allowing enough time for participants to process cognitively and let go emotionally afterwards.

QUESTIONS WE NEED TO ASK.

The approaches we have identified here are primarily aimed at learners and practitioners. They are in essence 'Learning experiences' and are not conflict interventions. If practitioners are thinking of utilising any of these approaches as a starting point into an intervention in a conflict situation, there are other steps that should be taken to ensure that the effect that he/she may have will be of benefit and at the very least 'do no harm'. Throughout our network discussions, we spoke about the role of the facilitator and activist and the importance of understanding our own involvement with the conflict before we begin a process.

We present here some of the questions that might be helpful, based on our experiences with Kumi 'in the field'.

There are no right and wrong answers, but in exploring these questions, practitioners may find that they need more help, more information, more support before beginning a process, or that the beginning of the process may need to be approached more slowly and with greater care.

QUESTIONS TO ASK OURSELVES:

What are we trying to achieve here? What is our purpose? Who are 'we'?

What is our motivation for entering into this area?

How will our communication be supported (are there language or cultural norms we must understand?)

What do we already 'know' about this conflict?

Where might our partiality/judgement be in play and how do we handle this?

What approaches and methods are we comfortable and confident with – do they suit this situation?

Do we have any power (other than as facilitator) in this process?

QUESTIONS TO EXPLORE WITH OUR PARTNERS/NETWORKS:

What are the structures of the organisations and/or parties that will be involved in this process?

How do our partners want to communicate?

Who holds the power/who are the decision makers in these groups?

Who needs to be part of the process?

What do the parties want from the process?

How do the parties perceive us and our intervention?

QUESTIONS FOR OUR DEVELOPMENT AS PRACTITIONERS AND NETWORKS:

What are the processes that we will use? How have we ensured the quality of training and learning that has been achieved?

How do we measure our competence as facilitators in this arena?
How will we share what we learn from the processes that we use?
How will we get supervision and support from the network?
How do we ensure that our community is on board with our processes and approaches?
What are the methods and timings of communication that we must have in place?

These questions reinforce what is already a part of the Kumi methodology – to ask questions of ourselves and the conflict parties at each step of process.

SECTION IV: SUMMARY

The time we have spent together has developed many areas. These include a much greater understanding of our similarities and our differences as ‘Europeans’, as practitioners, as activists, as people. The opportunities that we have been given through our participation in this programme and network have developed relationships and understanding, have encouraged us to try new approaches and have often also helped us to see our own work and projects in a new light – giving us confidence and support to continue.

Each nation and even sometimes even each city and neighbourhood that we visited and worked with had experiences around immigration and Islamophobia that enabled us to see our own situations more clearly, by highlighting both differences and similarities. We were fortunate to see many approaches that worked, that made a difference, and to be able to see how Kumi brings or could bring more to these frameworks.

In getting to know each other better as colleagues, as partners, as hosts and guests, our sense of connection grew stronger and our conversations and exchanges brought exciting new possibilities for working together or at least communicating together on our experiences within our societies – both individual and collective.

What we will do and hope you will try is to continue to work as a network, to build on the relationships we already have formed and to share what we can about how this works. In particular for us, we will make sure that Kumi stays a part of our connection – that we share the ways that we train each other and work with the process on projects.

We are all learners in the conflict arena – and our best opportunities to keep growing and learning will be through the strong networks we have created. We hope that this handbook has sparked your interest and that you will get in touch with us to join us and learn more. We are working on many levels of Kumi training and will be sharing our case studies and events on the websites that you will find in our resources section below. We look forward to the network growing, and continuing to share and learn together.

SECTION V: RESOURCES

FURTHER READING

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WEBSITES AND CONTACT INFORMATION:

www.ica-uk.org.uk
www.criticalmass.nu
www.ikm-hamburg.de
www.transform-centre.org
www.schura-hamburg.de

and..... other websites and contact information